



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE EDITOR'S DIARY.

THURSDAY, *February 7.*

President Roosevelt as an Ally of the Money Power.

WE place no credence whatever in the story from Washington to the effect that the President has directed the Interstate Commerce Commission to devise a way to fix values of railways without regard to their capitalization and to reduce rates arbitrarily to a point which would yield only "a fair return upon the actual investment." Wholly aside from the virtual impossibility of untangling the multitude of threads composing the many skeins which now enter into these gigantic organizations, the unavoidable injustices involved in the inevitable consequences of such an undertaking are so manifest that no person, heedful in the slightest degree of the protection of property rights guaranteed by the Constitution, would dream of venturing so far along the perilous road to confiscation. Nor is there any indication that such a procedure would win the approval of the public, however deeply the unthinking portion may have been stirred to break in upon the accumulations of others instead of striving for accretions of their own. In his tentative advocacy of government ownership of railways, Mr. Bryan took particular care to confine the method of acquirement strictly to purchase at equitable prices and, even so, brought down upon his unsuspecting head such a torrent of expostulation that he promptly disavowed any intent of immediate action, and has since practically abandoned the notion altogether. That the meaning of an episode so full of significance should escape the attention of the most astute, as well as the most daring, politician of his day was inconceivable, and the fact that it did not was made manifest forthwith in one of the more important of his messages to Congress.

Overcapitalization is responsible, doubtless, for certain existing

evils, but it has also yielded benefits immeasurably greater. Any aspirant for political honors may win applause by condemning the practice, but every sane business man knows that without it we would have no railways to either applaud or attack. Capital has never yet been venturesome; from time immemorial it has encouraged stagnation by keeping rigidly within narrow confines unless tempted by hope of great rewards into channels of hazard. The projectors of the great Western railways, which have brought an empire of productive acres to the service of civilization, engaged in no certain undertaking; they chanced their money and the money of those whom they could induce into partnership upon projects which timidity would not countenance and whose success or failure spelt mighty fortunes or irretrievable ruin. Despite the huge losses that paved the way originally, the ventures of recent years have proved generally successful—a fact in which we should rejoice as having been the chief contributor to the prosperity of which happily now we are able to complain. To deprive such enterprise of the just rewards of the energy, daring and risk involved would not only retard but absolutely prohibit progress and would make drones of workers.

That President Roosevelt should be misled by the heedless demagogic spirit of the times into espousal of a doctrine so utterly foreign to the American idea is to our mind inconceivable; and yet we cannot escape the conclusion that a very serious situation has ensued from the manifestations of general animosity which have grown out of his determination to reform abuses. Billions of dollars are needed immediately for a great expansion of facilities to meet obvious requirements and, for the first time in the history of the country, cannot be obtained. Bonds of the strongest railway corporations in the world are a drug on the market, and new issues for pressing needs are not dreamed of. Instead of being able to fund obligations at low rates of interest, nearly every large railway company has been compelled to pay excessive sums for temporary accommodation, thus inevitably inducing retrenchment in expenditures when extension of facilities is the chief need of both producer and consumer.

Why is this the deplorable condition in a time of unparalleled prosperity producing the largest business, the greatest revenues and consequently the surest security ever known? Why are nine-tenths of the new and expensive obligations drawn to mature

in three years, or only a few months after the expiration of the President's term? Surely none will pretend that the corporations pay more for money than they are obliged to pay; capital fixes the lowest price it will accept, and the borrower must pay for such time as the lender is able to maintain the rate. By unanimous consent that period seems to coincide exactly with the probable duration of President Roosevelt's authority. If, then, the constant menace contained in that authority be, as all signs indicate, directly responsible for an excess in interest charges, enormous in the aggregate, the impossibility of reductions in traffic rates becomes as obvious as the certainty that further increases in wages would engender bankruptcy, thus completely nullifying the very purposes the President has in mind.

May it not be the province of some one of his advisers to point out to Mr. Roosevelt that he is to-day, unconsciously, of course, the most effective ally of the money-lending power in the world, and bears a responsibility for a retrogressive movement surcharged with possibilities of disaster to the country and the people?

FRIDAY, February 8.

A Suggestion to Secretary Root.

"BEFORE long America will be the centre of Esperanto," Dr. Zamenhof recently predicted in this REVIEW, "because for no region in the world does Esperanto mean so much as for the countries of America." Significant as these words are on their face, they are far more significant than even Dr. Zamenhof supposes. He, no doubt, had in mind the large polyglot conglomeration of races that makes up these United States of ours, and, perhaps, the numerous nations of Latin-America speaking Spanish and Portuguese, all of whom a common auxiliary tongue would tend to unite into that "brotherhood of mankind" which he has so much at heart. Undeniable as is the importance of that side of Esperanto, it has, however, for us another side equally important and of immense practical value.

Every one knows how seldom it is that our consular officers abroad speak, at least for some time after their migration to foreign lands, any language other than "straight American." And for this they cannot be held to blame. Foreign Consuls, particularly those from the Continent of Europe, have, in the first place, more facility in acquiring other tongues; and, in the

second, both by condition and training, more opportunity. And thus the American Consul, who is generally acknowledged to be the ablest of all, must be put to shame by the foreigner only because, being an Anglo-Saxon, other tongues do not come to him easily, and also because he is a practical man of affairs who lacks the leisure for linguistic study.

Now comes Dr. Zamenhof, of Warsaw, with an artificial language, so easy, so simple, so logical that a schoolboy can learn it in a month, that an educated man reads it fairly at sight. So abundant is its merit that some of the greatest scholars, as well as men of affairs, acknowledge it to be a peerless medium of communication. Within the short period of its existence hundreds of thousands of people have learned it, and their number is daily growing. Already we see that it is destined never to die off the lips of men. The human race instinctively welcomes and clings to what is good. It has accepted Esperanto. From all over the Western Hemisphere we have received letters from men and women who see the value and utility of Esperanto; and we have seen Esperantists gathered in hall bedrooms and in back parlors studying and teaching it without a thought of compensation, but with a zeal reminiscent of that of the early Christians in their cause.

Whole nations are rapidly becoming converted to it. In France, where there are thousands of Esperantists, a bill will soon be introduced in the Chamber of Deputies providing that Esperanto shall be taught in the schools. The London Chamber of Commerce has officially adopted Esperanto as a subject for its examination, and the London County Council has already authorized the formation of classes in some of its schools for the study of the new language. In Belgium there is also a strong movement to introduce Esperanto into the public schools, and in many other countries there are similar movements. Germany has two publishing houses devoted to Esperanto, and the famous firm of Hachette in Paris has a large list of Esperanto publications. Numerous learned societies have recognized it, and a number of French Academicians have already approved it. At the last Esperanto Congress in Switzerland at least twenty-eight different nationalities were represented. Mr. Joseph Rhodes, vice-president of the British Esperanto Association, says in a recent article:

"Statistically considered, up to June, 1906, Esperanto was known to have penetrated to 31 countries, and 377 societies or groups were at work, Europe being credited with 349, America with 16—the United States having then 10 societies in 7 centres—Asia with 7, Africa with 3, and Oceania with 2. To give a census of Esperantists is impossible, but a recent moderate guess at their number is 300,000. There are also 31 professional societies or organizations using Esperanto for special objects, 28 Esperanto magazines, in which the national language appears side by side with the international, and 8 national periodicals containing a regular Esperanto column. Europe is, so far, the centre of gravity, and here the societies are distributed: France, 94; Great Britain, 64; Germany, 35; Austria-Hungary, 28; Switzerland, 22; Russia and Spain, 21 each; Bulgaria and Sweden, 15 each; Belgium, 14; Holland, 7; Denmark and Malta, 3 each; and Monaco, 1."

From these statistics it is seen that America's showing, in proportion to its population and importance, is far below what it should be. And yet Esperanto means more to us than to many another country. For, aside from its general value, to which we have already referred, we must not forget what it would mean to our representatives in Latin-America. Already we have reports of strong movements in favor of Esperanto in Chile, Brazil and other countries. Indeed, all nations would follow suit were we to introduce it into our consular service. And what a boon it would be to our Consuls to have a language which they could learn to read, write and speak within a month and through which they would be universally understood!

We ourselves are so thoroughly convinced of the merit and practical value of the invention that we unhesitatingly recommend to the Secretary of State a serious consideration of the new language, with a view to including it in the admirable examinations which he has already prescribed for applicants for consular service. It is fitting that America should blaze the way along a path of progress sure to be followed immediately by sister nations already partially aroused to the importance of the proposal.

SATURDAY, *February 9.* Why Casuistry Should be Studied by Women.

It is a singular fact, affording occasion for interesting speculation, that in the extraordinary intellectual development of woman which has taken place in the past century casuistry seems to have been and still to be ignored by tacit assent. We use the term, not in its corrupted or secondary sense as indicating a mere

method of sophistical and unduly subtle reasoning, but in its original meaning as signifying the science which guides the human conscience in the performance of its duties. For this task the feminine mind, as generally understood by the judgment of men, seems to possess peculiar adaptation,—a fact clearly recognized by the ancients, who added “casuistess” to their vocabulary simultaneously with “casuist”; but there is no record of a woman having justified the theory, even while the science held widest vogue, and the word has now become so nearly obsolete as to be hardly found in any of our modern dictionaries.

The natural deduction would seem to be that some peculiar quality of the feminine mind constitutes a practically insurmountable obstacle to really efficient training in the art; and, frankly, while we hesitate to accept so distasteful a conclusion not fully enforced by evidence, we must admit that personal observation tends to confirm that view. We know many women whose faculties easily permit of primary reasoning, but almost invariably when hard pressed they reach a point where the logical faculty gives place to impatience at what is regarded as captious contradiction, and instinct prompts a quick leap over intervening obstacles to a congenial conclusion. The goal often is the same as that reached by the slower and more guarded processes of close mental application, but demonstration that it is indeed the true one necessarily rests solely upon the hypothesis of intuitive accuracy.

To this seeming deficiency, we suspect, must be attributed the common—by which we mean vulgar—remark that a woman’s argument is restricted to the word “because.” Such an assertion is, of course, a gross exaggeration, cynical to a degree and unworthy, from its very lack of qualitative discrimination, of one making the slightest pretence of sincerity. It is true, undoubtedly, that woman’s inferences are drawn more frequently from inner consciousness than from the careful consideration of commonplace facts, such, for example, as have been established by wearisome statistics, but this is due less to her dearth of knowledge than to her abundance of information, which has so wide a range that specific application of any portion of it to the solution of a definite question irritates the mind much as a plaster of mustard inflames a constricted section of the body. After all, in such cases, results alone deserve serious consideration, and we

have no hesitation in asserting the supremacy of the feminine deduction, in so far, at least, as any problem of morals or conscience is concerned.

Why no woman is gifted with that indescribable and invaluable quality vaguely defined as a sense of humor we have never been able to understand, but surely adequate compensation is to be found in the greater keenness of her wit. Indeed, speaking antithetically, man has ever been so generally recognized as the example, *par excellence*, of sheer stupidity that even the contemptuous Elizabethan scholars did not take the trouble to give a feminine termination to the word "dolt." Certain writers have maintained that no woman could divine, without making direct inquiry, whether one is serious or whimsical, so one keeps one's face free from signifying expression; but is not this very fact, if such it be, evidence of her greater straightforwardness? Moreover, while it is undoubtedly true that most women lie about one thing or another from the time they enter upon what is termed their social existence, is not their comparative clumsiness in the practice of that art creditable rather than the reverse, affording, as it does, a clear indication of their natural inclination towards truthfulness?

We are constrained to admit that in philosophy and correlative matters the more sensitized intellect of woman has made little progress; hence the obsolescence of "casuistess." Why, we cannot tell. The defect—for as such we must regard it, in view of the severe demands of citizenship—may be inherent and incurable or, as we prefer to believe, attributable to a condition of mind which has given rise to rejection of any trait which might be displeasing in the eyes of men. It is in the hope that the latter diagnosis of cause is correct that we venture suggestions designed to induce rigid mental discipline while the mind is still in plastic form.

We have the greater freedom in making such suggestions because of our feeling of certainty that, however deficient comparatively in reflective intellectuality, woman to-day is immeasurably superior to man in a spiritual sense. This means that she is stronger in resistance to pain or evil in any experience so crucial as to require the support of the highest-minded fortitude. Despite the effects of hateful modern influences, there still exists no authority in the world so powerful as the simple purity of a good woman, before which no erring man can fail to feel abashed.

MONDAY, February 11.

The Passing of the Deacon.

It is a pity, if true as reported, that the office of deacon has ceased to be regarded with favor by members of the Protestant Churches in New England. Time was when the title conferred distinction and honor, and was sought with as great diligence as could be considered seemly by good and pious men. Once acquired, too, it wrought a marked, though unconscious, change in the demeanor of the possessor, who forthwith became graver and more chary of speech, except in saying grace at table and, in the really old days, at the beautifully simple home services known as "family prayers." But, as the spirit of irreverence gradually permeated unregenerate days, stories of uncouth humor were spun about the deacon as a central figure, comic papers depicted him chiefly as indulging on the sly a liking for a horse-race, and, all in all, the title continued to lose its former dignity and significance until now, as we are told, it is not only no longer sought, but rather generally avoided.

Although perhaps sometimes forgotten, it is a fact, scarcely surprising to those given to investigating the origins of customs, that widows are directly responsible for the earliest appointment of church officials of the class we have in mind. When the Apostles realized the necessity of providing bodily sustenance for those who were in attendance on their ministrations, they made the requisite arrangements; but apparently the distribution was unsystematical, and presently the Grecians were egged on by their widow folk to complain that the Hebrews were obtaining more than their fair share of the provender.

Whereupon the Twelve took counsel and decided that, since it ill became them as spiritual teachers to serve the tables, the appointment of certain brethren of good repute to superintend the business was in every way desirable. Seven were chosen—Stephen, who subsequently was famed for his faith and good works; Philip, another admirable man; Prochorus; Nicanor; Timon; Parmenas and the proselyte Nicolas—and they were designated fittingly from the nature of their task as deacons—from the Greek *diakonos* or its Latin derivative *diaconus*, meaning attendant, or one who serves. That these first members of the order performed well their work is evidenced by the fact that the widows ceased to murmur and by their own rapid advancement in authority, until some were permitted to preach and

even to do miraculous deeds. To this day, in the Methodist Episcopal Church, deacons are ordained by the bishop and may serve as travelling preachers, solemnize marriage and administer the rite of baptism. In the Congregational bodies, they seldom preach, but often read a sermon in the absence of the pastor, and invariably distribute the elements of the communion. They are also supposed to act as almoners after the fashion of Stephen and Philip, and in some States are empowered to hold as trustees the property of the church. In the very early days there were deaconesses also; but, as the widows generally selected apparently did not enjoy being classified as "of mature age," the practice fell into disuse, although the order is still maintained in Germany, and to a limited degree by various sects in this country.

The office suffered much in the old country from the reprehensible conduct of a Scotsman of the name of William Brodie, a deacon in an Edinburgh kirk and as canny a rascal as was ever reared on oatmeal. It was his custom to pass the plate of a Sunday morning and then proceed directly to his wood-yard, where he would meet others of like sportive inclinations in gratifying his passion for the abominable sport of cock-fighting. In his professional capacity as "wright" and cabinet-maker he had access to warehouses, shops and the residences of well-to-do citizens, and there occurred to his ingenious fancy the idea of taking the impressions of keys in putty, making duplicates, and levying toll upon his friends and acquaintances while they were asleep. Sometimes his exploits were astonishingly daring; here is an instance:

"One Sunday an old lady, precluded by indisposition from attending the kirk, was quietly reading her Bible at home. She was alone in the house—her servant having gone to church—when she was startled by the apparition of a man, with crape over his face, in the room where she was sitting. The stranger quietly lifted the keys which were lying on the table beside her, opened her bureau, from which he took out a large sum of money, and then, having locked it and replaced the keys upon the table, retired with a respectful bow. The old lady, meanwhile, had looked on in speechless amazement, but no sooner was she left alone than she exclaimed, 'Surely that was Deacon Brodie!'—which subsequent events proved to be the fact."

At first Brodie was content to work by himself, but as his ambitions widened he selected accomplices. Robbery after robbery was successfully carried through, the rich of Edinburgh went

quaking to their beds, the guardians of the law seemed powerless. And all this time the incomparable deacon serenely walked the streets of his native city, attended to his legitimate business, entertained and was entertained by admiring friends. Then there came to him the magnificent idea of breaking into the General Excise Office for Scotland, where large sums of money were stored. In this adventure he had three accomplices. All would have gone well save for one of those accidents which are the despair of criminals. While their work was in progress—they had already found some £16—Mr. James Bonar, Deputy Solicitor of Excise, hurriedly returned to the office to find some papers. The deacon, for the first and last time in his life, lost his nerve; he incontinently fled. The other men, hearing footsteps and discovering Brodie's absence, departed also. All might have been well still, for Mr. Bonar suspected nothing, but one of the accomplices, fearing detection and hoping to save his own neck, made a confession, and the game was up. But for a long time the deacon eluded capture, even staying some days in London within five hundred yards of Bow Street. From London he escaped to Flanders, and finally, through his own indiscretion, was captured in Amsterdam.

The trial which followed was one of the most celebrated in the annals of Edinburgh. Deacon Brodie conducted himself with perfect composure. A contemporary account said: "He was respectful to the Court, and when anything ludicrous occurred in the evidence he smiled as if he had been an indifferent spectator." The verdict was "Guilty." In prison he kept up his spirits, and when a friend visited him sang with the utmost cheerfulness from the "Beggar's Opera." On the scaffold he was still unperturbed. "Twice, owing to some defect in the adjustment of the ropes, did the deacon descend the platform and enter into conversation with his friends. . . . With his hands thrust carelessly into the open front of his vest . . . the deacon calmly took that step out of the world which his own ingenuity (he had made some improvement in the gallows' drop) is said to have shortened." Even after the execution there were reports that the deacon had "cheated the wuddy" after all.

Not even our happily versatile land has produced a scamp so picturesque or so thoroughly calculated as Brodie to bring his honorable office into disrepute. For the disfavor now said to at-

tend it in this country, we suspect the comic papers are chiefly responsible, although probably a searching inquiry would reveal that the widows are still somehow concerned in the matter, as they have been from the beginning. Whatever the causes, the fact, if such it really be, is, as we have said, a pity, for the office is a high and holy one, and has been filled by thousands of godly men in all ways worthy successors of Stephen and Philip.

WEDNESDAY, February 13.

Education, Personally Supervised.

ONE of the disheartening experiences of parents nowadays is that of comparing the mere book knowledge of the modern child with that of the youth of a past generation. Doubtless we are all members of a family whose head received a prize at the mature age of five for reading the Bible through. That was a customary feat a generation or two ago. The average child nowadays is apt to be struggling at seven with the primary intricacies of reading. Was his father really so much better equipped for life by his swift skimming of a national literature? It must have been a severe discipline in spelling and pronunciation, but it would be difficult to believe that any of the history or thought of that alien and religious race could have been apprehended by the childish mind. The classic example, of course, of early bookish education is that of the poor little John Stuart Mill. He began the study of Greek at three. He began Latin in his eighth year. "At that time I had read," he writes, "under my father's tuition, a number of Greek prose authors, among them, I remember, the whole of Herodotus and Xenophon's *Cyropædia* and *Memorials of Socrates*; some of the lives of the philosophers by Diogenes Laertius; part of Lucian and Isocrates' *ad Demonicum* and *Ad Nicoclem*. I also read, in 1813 [he was born in 1806], the first six dialogues of Plato, from the *Euthyphro* to the *Theætetus* inclusive." During the years from 1810 to 1813—therefore from the child's fourth to his seventh year—he read, and took notes and reported to his father upon Robertson's *Histories*, Hume and Gibbon and Watson's *Phillip the second* and *third*, Hooke's *History of Rome*, Rollin's *Ancient History*, Longhorne's translation of *Plutarch*, Burnet's *History of His Own Time*, and the historical parts of the "Annual Register" up to 1788; Millar's *Historical View of the English Government*, Mosheim's *Ecclesiastical History*, McBride's *Life of John Knox* and Ruttly's

Histories of the Quakers. He also read for recreation Beaver's African Memoranda and Collin's Account of the First Settlement of New South Wales, Anson's Voyages, Hawksworth's Voyages Round the World, Arabian Nights, Cozotte's Arabian Tales, Don Quixote, Miss Edgeworth's Moral Tales and Brooke's Fool of Quality. It would fill too many pages to tell what poor little Mill read from his eighth to his twelfth year. He admits, nay, he insists, that he was not a child of particularly brilliant parts nor of retentive memory, but his education was personally supervised and, it would seem from his account, very strenuously supervised. John Stuart Mill missed a great deal of living by being so early immersed in books; and, perhaps, the present generation of rough-and-ready little citizens, stumbling over words at sight, are not to be pitied. But yet there is a great deal in an education, personally supervised. It saves waste. And, if the books we gave the little folk from the beginning were chosen for their content, instead of for their harmlessness, doubtless the stony road to learning would be much softened.